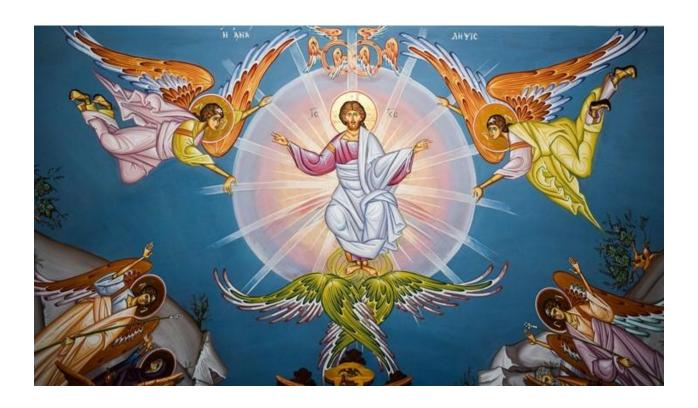
The Cathedral Church of St. Paul

The Very Reverend Timothy True *Interim Dean of the Cathedral*

The Right Reverend Dr. Bonnie A. Perry Eleventh Bishop of the Diocese of Michigan

May 29, 2025
Ascension Day
Choral Eucharist, 7:00 p.m.
with the Cathedral Choir



WELCOME! Our vision is to be an extraordinary spiritual gathering place where people of all backgrounds and ages are welcome to question and learn, pray, worship and serve; being loved by God in ways that change and improve their lives and the lives of others.

Worship is at the heart of Christian life and community. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy, the work of the people, encompasses the movements, prayers, music, and forms that make up a service. Liturgies for the Episcopal Church are generally found in the Book of Common Prayer.

The Collect for Purity is an English rendering of a Latin prayer that began the liturgy in the medieval church.

The Gloria in excelsis, or some other song of praise, centers the service on the God we gather to praise. In Eastertide, Pacha nostrum is often appointed.

Please silence all electronic devices.

This service is also livestreamed on our YouTube channel.

Hymns are found in the blue hymnal in the pew racks. Hymn numbers preceded by LEVAS are found in Lift Ev'ry Voice and Sing in the pews.

THE ENTRANCE RITE

Organ

Hymne d'Actions de grâces "Te Deum"

Jean Langlais (1907-1991)

At the bell, please stand as you are able. The Choir sings

The Responsory

J.D. Tarrant (b. 1974)

 \dot{V} This is the day the Lord has made;

R Let us rejoice and be glad in it.

V Let us go forth in peace.

R In the Name of Christ. Amen.

All sing

Processional Hymn 214

Hail the day that sees him rise

Llanfair

The Opening Acclamation

Celebrant Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

The Collect for Purity

ALMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

All sing

Pascha nostrum

chant: William Henry Walter (1825-1893)



1 Alleluia, alle luia. *

Alle'luia, 'alle'luia.

- 2 Christ our Passover has been sacrificed for us; * therefore let us keep the feast,
- Not with the old leaven, the leaven of malice and evil, *
 but with the unleavened bread of sin cerity and truth.
- 4 Alleluia, alle luia. *

Alle'luia, 'alle'luia.



- 5 Christ being raised from the dead will never die a gain; * death no longer has do minion over him.
- The death that he died, he died to sin, once for all; * but the life he lives, he lives to God.
- 7 So also consider yourselves dead to sin, and alive to God in Jesus Christ our Lord.
- 8 Alleluia, alle luia. *

Alle'luia, 'alle'luia.

- 9 Christ has been raised from the dead, *
 the first fruits of those who have fallen a sleep.
- 10 For since by a man came death, *
 by a man has come also the resur rection of the dead.
- For as in Adam all die, *
 so also in Christ shall all be made a live.
- 12 Alleluia, alle luia. *
 Alle luia, alle luia.

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

ALMIGHTY God, whose blessed Son our Savior Jesus Christ ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that, according to his promise, he abides with his Church on earth, even to the end of the ages; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. *Amen*.

THE WORD OF GOD

The congregation is seated.

The Lesson Acts 1:1-11

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave

Collects are prayers that "collect" all of the themes of the day as well as our own petitions into one place.

The Lesson is usually from the Old Testament (Hebrew Scriptures), with which Jesus would have been familiar, and to which he often referred or quoted.

Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

The Word of the Lord.

People Thanks be to God.

The Choir sings

Psalm 93 Dominus regnavit

chant: George Mursell Garrett (1834-1897)

Sung by Jesus and Jewish worshipers, the Psalms highlight many facets of our relationship with God and each other. The entire psalter can be found in the Book of Common Prayer beginning at page 585.

THE Lord is King; he has put on splendid apparel; * the Lord has put on his apparel and girded himself with strength.

- 2 He has made the whole world so sure * that it cannot be moved;
- 3 Ever since the world began, your throne has been established; * you are from everlasting.
- 4 The waters have lifted up, O Lord, the waters have lifted up their voice; * the waters have lifted up their pounding waves.
- 5 Mightier than the sound of many waters, mightier than the breakers of the sea, * mightier is the Lord who dwells on high.
- 6 Your testimonies are very sure, * and holiness adorns your house, O Lord, for ever and for evermore.

The Epistle

Ephesians 1:15-23

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

The Word of the Lord.

People Thanks be to God.

Please stand as you are able. All sing

Sequence Hymn 483 The head that once was crowned with thorns

St. Magnus

The Epistle, a reading from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

The Sequence Hymn is often chosen to comment on the Epistle reading immediately prior, or the Gospel lesson that follows.

The Gospel

Saint Luke 24:44-53

Gospeler The Holy Gospel of our Savior Jesus Christ, according to Luke.

People Glory to you, Lord Christ.

JESUS said to his disciples, "These are my words that I spoke to you while I was still with you— that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high." Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God.

Gospel means "good news." This reading comes from one of the four Gospels – Matthew, Mark, Luke, and John – recounting the life, work, death, resurrection, and ascension of our Lord Jesus Christ.

The Gospel of our Savior.

People Praise to you, Lord Christ.

The Sermon

The Very Reverend Timothy True

Please stand as you are able. All say together The Nicene Creed

WE BELIEVE in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.

The Sermon often presents a central theme from the readings as it relates to our daily living.

The word "creed" comes from the Latin "credo" for "I believe." The Nicene Creed reflects what Christians believe regarding the relationship of the Holy Trinity.

With the Father and Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the
People can take many
different forms, but they
address several areas of
our lives as outlined in
the Book of Common
Prayer: we pray for

Prayer: we pray for ourselves and on behalf of others. We pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those who are

in need or suffer, and for the departed. We are

reminded in prayer that

we are part of a larger fellowship, the Church –

the Body of Christ.

The Prayers of the People

Celebrant

LET us offer prayers to God through Jesus Christ, who was taken up to heaven and intercedes for us at the right hand of God.

Intercessor

For peace from on high and for our salvation.

People Glory and praise to you, O living God.

For the peace of the whole world, for the welfare of the holy churches of God, and for the unity of all.

Glory and praise to you, O living God.

For this holy gathering and for those who enter with faith, reverence, and fear of God. *Glory and praise to you, O living God.*

For Bonnie our Bishop, Tim and Anthony our priests, for all deacons, and for all the holy people of God.

Glory and praise to you, O living God.

For the world and its leaders, our nation and its people.

Glory and praise to you, O living God.

For all those in need, the suffering and the oppressed, travelers and prisoners, the dying and the dead.

Glory and praise to you, O living God.

For ourselves, our families, and those we love.

Glory and praise to you, O living God.

The Celebrant adds further intercessions and then continues.

Remembering the Blessed Virgin Mary, and all the saints, let us offer ourselves and one another to the living God through Christ.

To you, O Lord.

Celebrant

Blessed are you, O Lord our God, who exalted Christ into glory and granted all who have been baptized to share in his royal priesthood. Hear our prayers for all your creation and welcome us to the table of your eternal banquet; through Jesus Christ our Lord. *Amen*.

The Peace

Celebrant The peace of the Lord be always with you.

People And also with you.

An ancient Christian practice, sharing The Peace is a sign of reconciliation, love, and renewed relationships in the community. Any appropriate words of greeting may be used in the exchange of peace that follows between individuals.

THE HOLY COMMUNION

Welcome and Announcements

The Choir sings
Offertory Anthem

Ralph Vaughan Williams (1872-1958)

Clap your hands, all ye people;
shout unto God with the voice of triumph.
For the Lord most high is terrible;
He is a great King over all the earth.
God is gone up with a shout,
the Lord with the sound of the trumpet.
Sing praises to God,
sing praises unto our King.
For God is the King of all the earth;
sing ye praises, everyone that hath understanding.
God reigneth over the heathen,
God sitteth upon the throne of his holiness.

Psalm 47

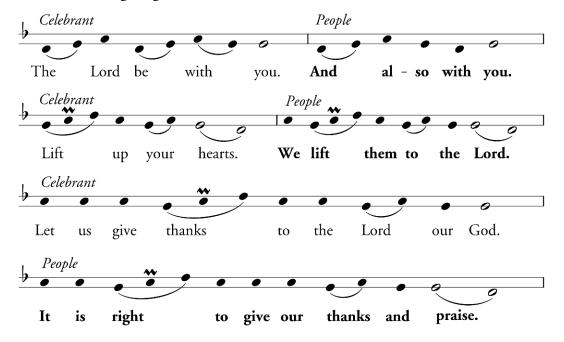
Please stand as you are able and sing

Presentation Hymn

Lasst uns erfreuen

ET us rejoice, the fight is won,
Darkness is conquered, death undone,
Life triumphant! Alleluia!
So age to age each nation grows
More like the heart of him who rose:
Alleluia, Alleluia,
Alleluia, Alleluia,
Alleluia!

The Celebrant then begins the Great Thanksgiving. The Great Thanksgiving



We are now prepared for the miracle of the Holy Communion. The Offertory gives us a chance to offer back to God some of what God has given us, symbolically in the bread and wine, in the money we give, and spiritually in the offering of ourselves.

During the Offertory, the Choir sings an anthem.

At times, a hymn is sung

by all.

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a large prayer in four parts. Each of these corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Celebrant proceeds

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth, through your dearly beloved Son Jesus Christ our Lord. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Choir sings

Sanctus and Benedictus

Missa Resurrectionis, Gerre Hancock (1934-2012)

TOLY, Holy, Holy Lord, God of power and might, **■** heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The people stand or kneel. The Celebrant continues

E give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Lord,

Celebrant and People

We remember his death,

We proclaim his resurrection,

We await his coming in glory;

"Words of Institution" that Jesus said at the Last

The Celebrant says the

The Sanctus (Holy, Holy, Holy) is the hymn

of praise that never ceases

before God and is based

We recall God's acts of

salvation history.

on Isaiah 6:3 and

Revelation 4:8.

Supper.

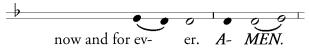
The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary the God-bearer, Joseph, Paul, and all your saints, we

At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.

may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God,



And now, as our Savior Christ has taught us, we are bold to say,

OUR Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen

The Celebrant breaks the consecrated bread. We then keep a period of silence.

Celebrant Alleluia! Christ our Passover is sacrificed for us.

People Therefore let us keep the feast. Alleluia!

The Choir sings

Agnus Dei

Missa Resurrectionis, Hancock

JESUS, Lamb of God: have mercy on us. Jesus, bearer of our sins: have mercy on us. Jesus, redeemer of the world: give us your peace.

The Celebrant says the following Invitation The Gifts of God for the People of God.

Music at the Communion,

Organ

"A Secret Power..." from A Quaker Reader

Ned Rorem (1923-2022)

After Communion the Celebrant says Let us pray.

Celebrant and People

ALMIGHTY and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, In the Great Amen, the congregation, with a unified voice, concurs with all that the Celebrant has prayed.

We then say together The Lord's Prayer, the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

The Fraction Anthem follows and is a response to the breaking of the consecrated bread.

A Postcommunion Prayer of thanksgiving after communion seeks God's help for Christian service. The eucharistic community is sent "into the world in peace" to love and serve God as witnesses of Christ. This prayer expresses the transition of the Christian's attention from the mystery of sacramental participation to the engagement of Christian ministry.

A Blessing is a pronouncement of God's love and favor, addressed to one or more persons.

The Deacon, or the Celebrant ends by dismissing the people. The term comes from the

Latin Ite, missa est, "Go, it is the sending."

and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Celebrant gives
The Blessing

Please stand as you are able and sing

Processional Hymn 215 See the conquer mounts in triumph

In Babilone

The Dismissal is given and the people respond Thanks be to God. Alleluia! Alleluia!

Organ

Prière du Christ montant vers son Père *from* L'Ascension

Olivier Messiaen (1908-1992)



Notes on the Music

For his jubilant anthem, *O clap your hands*, Vaughan Williams chose verses 1, 2,5–8 of Psalm 47; a psalm of exultation, calling the worshipper to praise God as the King of "all the earth" with hands, voices and instruments. The Hebrew original mentions the shofar, which is given as trumpet in English.

Gerre Hancock's *Missa Resurrectionis* takes for its thematic material the opening phrase of the hymntune *St. Magnus*, to which we sing the great hymn for Ascension, "The head that once was crowned with thorns." This setting of the mass ordinary is dedicated to the Reverend John Andrew, who was Rector of St. Thomas Church, Fifth Avenue during much of Dr. Hancock's tenure there as Organist and Master of the Choristers (1971-2003).

Music at Mid-day, Fridays at 12:30 p.m.

There are programs remaining in this season of Music and Mid-day:

June 13 • Rudy DeVos, organ

June 27 • Jeremy David Tarrant, organ

Mid-week Service Schedule Update

Our mid-week services (Wednesday Holy Eucharist and Thursday Morning Prayer) will take a summer break after June 5.

Join the Cathedral Church of St. Paul at Motor City Pride!

Once again, we are excited to announce our presence and support of the Motor City Pride being held Saturday, June 7, and Sunday, June 8. Volunteers will be needed both days to host our booth. Individuals, groups, and families can sign up for 4-hour blocks. As a volunteer, you will be welcoming visitors to the booth, answering any questions they may have about the Cathedral or The Episcopal Church, and showing our love and support to our LGBTQIA+ siblings. Should you have any questions or wish to volunteer, please contact Emery Dumas at emeryja21@hotmail.com or call/text 231-590-6720.

Cathedral Crafters

The Cathedral Crafters meet on the first and third Tuesday of every month, from 12:30 to 2:30 p.m. in the Cathedral library. The next meeting is: **June 3**. For questions, please contact info@detroitcathedral.org.

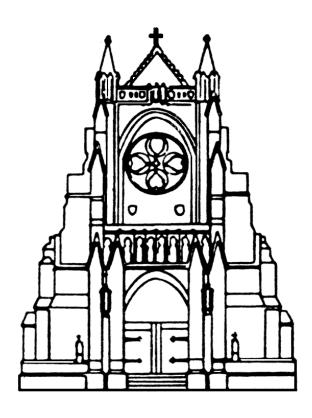
CHIP

The Community Homeless Interprofessional Program continues to meet here at the Cathedral. The next opportunity to visit CHIP is **June 29**, at 9:15 a.m.



The Cathedral Choir School of Metropolitan Detroit is a not-for-profit outreach program of the Cathedral Church of St. Paul in cooperation with Cathedral Community Services. The Choir School provides an excellent, fundamental music education to children in the metropolitan Detroit region, and is open to all youth, regardless of religious affiliation. Choristers focus on vocal technique, musicianship, and citizenship in the context of the liturgical life of the Cathedral. The Choir School is a community that, while focused on music, is a systematic, long-term investment in young people. Children emerge from this experience with a deep love of fine arts, enhanced self-confidence, and an ability to work collaboratively.

To schedule an try-out or to speak further with someone about the program, please contact Mr. Jeremy David Tarrant, Cathedral Organist and Choirmaster: (313) 833-7547 jtarrant@detroitcathedral.org. Visit us on the web at www.detroitcathedral.org.





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